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THE

MISSIONARY HERALD.

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A Notable Gift.

As our last number was passing through the press a gentleman, unknown by face or name, entered the rooms of the Board and departed instantly after leaving in the treasurer's hands an envelope containing a brief note, unsigned, and ten one-thousand-dollar bills. The gift, coming so soon after a memorable meeting for prayer held by the Prudential Committee in view of our financial situation, produced a profound impression upon the officials of the Board. It was a fresh and striking illustration of the fact that God, who has all riches at his disposal, can open streams of benevolence which shall supply all needs. To him may we go with increasing confidence and expectation. In this connection we may mention a touching incident reported by Mrs. Eaton, of Chihuahua, Mexico, concerning a prayer meeting of the native women in that city, at which the special prayer meeting of the Prudential Committee and the gift of the unknown donor were mentioned. One of the women afterward prayed most fervently for a blessing upon the meetings of the Prudential Committee, and especially upon the unknown giver, entreating the Lord that this donor might be enriched more and more, materially and spiritually. What a grand investment this unknown donor has made in that he is receiving the prayers and benedictions of multitudes unknown to him whom his gift has blessed.

Orphans in Turkey.

IT should be remembered by those who contributed so liberally for the support of orphans in Turkey immediately after the massacres that these orphans are still as dependent as ever upon outside aid. In a very few years they may be expected to become not only self-supporting but helpful members of society; but at present our missionaries are heavily burdened with their care. The situation at Van, Eastern Turkey, may be taken as typical — where nearly four hundred orphans are under the care of Dr. and Mrs. Raynolds, in connection with some German friends who have aided greatly in the labors and in securing funds. These German friends write: "If twice as many orphans were taken in and twice as many people assisted, the wants would still be far from being met." The work is one that appeals to all philanthropists as well as Christians. We are glad to say that the Armenian Relief Committee, of which Rev. George P. Knapp is secretary, having his headquarters at Barre, Mass., has been able to remit several thousand dollars for distribution at various stations in Turkey. But the need is yet great, and further help should be forwarded speedily.

The Doshisha.

SINCE our issue last month, little added information in regard to the Doshisha affairs has been received. The little that has come is confirmatory of the statements made a month ago. It is reported that the Alumni, who, by the constitution, have the election of four members of the board of trustees, have chosen their representatives, but no official information of that import has been received. The following cable despatch, sent from Tokyo under date of February 21 to the *Chicago Record*, by its regular Japanese correspondent, is significant: "The new board of trustees of the Doshisha has restored the former constitution of the university, thereby securing a continuation of the policy that prevailed before the late board of trustees decided to ignore the Christian religion in the training of the students. There is great rejoicing among the Christian people of Japan." It is expected that our missionaries in Kyoto will aid, to some extent, in teaching in the school after satisfactory arrangements for its continuance on the old Christian lines have been completed. There may soon come a call for one or two able, consecrated young men to go out and help the institution in its laudable efforts to win back what has been lost of confidence and prestige among its constituency both in this country and in Japan. Undoubtedly the men to go might be found, if there were funds in hand to send them for a term of years. We cannot but believe that the many prayers devoutly offered for the Doshisha are now receiving answer.

From Micronesia.

LETTERS have been received from Dr. Rife at Kusaie, dated November 18, and from Mr. Walkup at Butaritari, Gilbert Islands, dated December 15, bringing a good health report from the mission but no news of special importance. At the time these letters were written no word had been received at Kusaie from Ponape, and we have as yet no confirmation of the rumor that the Ponapeans had overpowered the Spanish garrison and had made Henry Nanpei king. Dr. Rife reports a hurried tour through the Marshall Islands, on the *Hiram Bingham*, and Mr. Walkup was about to start for his regular tour through the Gilbert Islands. Dr. Rife sums up his account of what he saw in the Marshall group as follows: "Judging as best I could, things seemed to be promising at Jaluit, Mille, the east end of Arno, Aur, and Wojje. At the latter place we have had a teacher but two years, yet there is now a membership of twenty-two, with others who are seeking admission to the church. At the other islands the work seems to be a little backward." We have a brief word from Mr. Price, of Ruk, dated Bonin, January 22, simply stating that by the advice of the mission he left Ruk, December 26, on a Japanese vessel to come to the United States, via Yokohama. The vessel was compelled to stop at Bonin, an island belonging to Japan, some 600 miles from Yokohama, from which point this letter was written. Mr. Price may be expected in the United States very soon. He was seriously ill on the way, but reports himself as improving and busily at work on the translation of the Bible. He gives no items of news from Ruk, expecting to follow his letter very soon with a full mail. The *Morning Star* sailed from San Francisco, March 3, for Micronesia, via Honolulu.

Financial.

In the receipts from individuals and churches there is something to encourage us in that there is an increase. This increase is not adequate to the work, but we are grateful that it is an increase. In the legacy account there is a lamentable decrease which raises our solicitude more than we can tell. Please study these figures and then remember that every gift is a help and every gift of sacrifice is a blessing.

	February, 1898.	February, 1899.
Regular donations	$33,533.97	$43,833.42
Donations for the debt	2,255.48	13.00
Legacies	11,586.64	2,358.59
	$47,376.09	$46,205.01
	6 mos., 1898.	6 mos., 1899.
Regular donations	$201,815.61	$221,960.34
Donations for the debt	20,648.54	765.76
Legacies	85,608.00	29,089.15
	$308,072.15	$251,815.25

For six months the increase in donations has been $20,144.73; decrease for the debt, $19,882.78; decrease in legacies, $56,518.85; net decrease, $56,256.90.

The appeal of these figures is first of all to men of business to give the moral support and financial help to our missionaries which is pledged. There is spiritual worth in the value of money at this time in the kingdom of God. Our agencies are to be set in motion by it or else stopped for lack of it. The profession of a business man rises in dignity and power as one of Christ's living ministries. These figures appeal also to the sympathy of pastors. Of all men they are or should be conscious of privilege and responsibility in helping to relieve the Board. Every pastor, as every missionary, is ordained to "disciple all nations." Through the pastors the churches should hear the appeal of financial need. A letter recently received at these rooms declares that the people are ready to be led. Can there not be a united effort in this work for the Redeemer's kingdom?

Christian Literature for India.

Dr. John Murdock, well known for his efforts to supply a Christian literature for India, having given himself now for fifty years to this work, has written an urgent letter calling upon missionary societies of all denominations to take up the task of providing books and tracts for the vast population of India. Being now in his seventy-ninth year, he looks forward with solicitude to the future as relates to the preparation of such Christian literature as shall drive out the corrupting publications of the Hindu press, and shall supply the needs of the growing Christian population. In his letter he says that seven years ago he had been connected more or less with the issue of 1,600 different publications, in twenty-one languages and dialects of India; the number of copies printed amounting to about 20,000,000, while the sales realized nearly $500,000. Dr. Murdock has done a work of inestimable value, and the Christian world should certainly provide means for the carrying forward this enterprise so well begun.

From Madagascar.

THE reports from mission work in Madagascar are, on the whole, encouraging. The London Missionary Society can say that the persecution of the Protestants has almost died out, while the promises of the French general, made to the Society's Deputation of the London Society, have been loyally adhered to. The Deputation of the Evangelical Missionary Society of Paris, consisting of Messrs. Boegner and Germond, has been received with great favor, and they are most cordially working with the missionaries of the London Society. Mr. Peill reports that on the 20th of November last a new church at Amboara was opened, and though the congregation numbered 1,000 the edifice could not hold all who sought admission. The beautiful new building has just been completed, and was full of glad worshipers, and Mr. Peill can say that "the prospects are more hopeful and brighter than I have known them since the war." At one of the conferences held by the French deputation there were mingled emotions of joy and sadness, and Mr. Boegner used an illustration from the Book of Ezra which seemed wonderfully to meet the occasion. Referring to the fact that when the new temple was being built, in Ezra's time, there were sounds both of singing and weeping — the older people, remembering the first temple, shedding tears, while the younger people, seeing the new temple arise, shouted for joy. Such, the preacher said, was the situation among the Malagasy. In recalling the past they must weep, and yet, in view of the present and the hopefulness of the future, they must wipe away their tears and sing for joy.

Japanese Students.

A STRIKING article appears in the *Japan Evangelist* for January, by Mr. C. Nakamura, giving a review of Japan in 1898, in which the writer presents some statistics collected by a vernacular newspaper, *The Hansei Zasshi*, in reference to the religious attitude of the students in "three large and well-organized schools." These schools have, respectively, 200, 130, and 79 students, or a total of 409. The canvas shows that of this number, one is a Shintoist, one a Confucianist, four are Christians, fifteen Buddhists, sixty atheists, two hundred and eighty-two agnostics, while forty-six are non-committal. These figures are significant as to the trend of thought in Japanese schools, showing that the old faiths have lost their hold and that the students have drifted into unbelief or disbelief. What Japan needs most pressingly is Christian schools of high grade, such as the Doshisha was, and such as we hope and believe the Doshisha is yet to be.

The Plague in Bombay.

SAD reports continue to come of the virulence of the bubonic plague in Bombay and vicinity. During the first week in February the average number of deaths daily in the city from the plague was 70 or 80, while for the week ending January 29, there were 2,061 deaths in the Bombay presidency, 519 of which were in Bombay city, and 203 in Satara. A cable dispatch of March 6 gives the number of deaths in Bombay during the last week in February as 972. It is difficult to appreciate what a burden of labor and anxiety this throws upon all missionaries in that region. May God spare their lives and give them power to endure the strain laid upon their strength and sympathies.

The Gordon University at Khartoum.

We have before referred to the plan formed in Great Britain to establish a university at Khartoum, Egypt, in memory of General Gordon, and that it was proposed to raise for its foundation a sum of £100,000. We understand that this sum has already been pledged, and the beginnings have already been made for the institution. The Church Missionary Society was ready to establish a medical mission at Khartoum, but Lord Kitchener, the Sirdar, for reasons which are not altogether revealed, has informed the society that it is inexpedient, for the present at least, to allow Christian missionaries to reside at that post. It would seem as though the motive for placing this restriction must be the fear of arousing the hostility of the Arabs in such a way as to prevent the Mohammedans of the Soudan from availing themselves of the advantages of the university. But the Sirdar has given permission to the Church Missionary Society to advance up the Nile above Khartoum, and to establish missions among the Shilluks and Dinkas. It was the purpose of the Church Missionary Society long ago to reach these tribes, and it will now avail itself of the opportunity afforded to begin missions among them.

Two Hours to Central Africa.

The advance of civilization in Africa is strikingly illustrated by the fact that a message from Dr. Laws, on the shore of Lake Nyasa in Central Africa, reached the office of the secretary of the Livingstonia Mission in London in just two hours. The telegraphic line from Nyasa to Lake Tanganyika is already surveyed and the wires have been laid about half the distance. It is but twenty-five years since Livingstone died, after having made known this Central African region to the world. What would he have said had he known that within this brief period that region would be so fully in communication with the civilized world? It is an interesting fact that the Livingstonia Mission can report that their harvest the past year, despite the ravages of locusts, has amounted to 30,000 pounds of maize and 10,000 pounds of beans, besides a ton of millet and four tons of wheat. The mission seems thus well established and far on the way towards self-support. The industrial work is under the care of Mr. Moffat, the grandson of the great missionary, Robert Moffat, and nephew of Dr. Livingstone.

Sec. John Gillespie.

Rev. John Gillespie, D.D., for thirteen years a secretary of the Presbyterian Board of Foreign Missions, died on the 16th of February, leaving a vacancy which it will be hard to fill. Dr. Gillespie was a man eminently fitted for the work of a missionary secretary, bringing to it the devotion of his whole soul and great abilities as a speaker and correspondent. We sympathize deeply with our sister board in the removal of such a valuable officer.

Heavy Taxes.

In some parts of Turkey the government is pressing most urgently the "soldier-exemption tax." This tax is levied on every male belonging to the Christian communities, from birth to death, and is very onerous. It had been announced that the government would omit this tax for two years, but now the two years of back taxes are demanded, and the pressure to collect these is something extraordinary, even for Turkey. This is a very serious matter for our Christian community.

From Oorfa.

Miss Shattuck, of Oorfa, wrote at the beginning of February that thus far the wolf had been kept from the doors of their poor widows. She says: "We furnish work for 1,100 widows and orphans, and we do not have much time to *write* of our work. Children are in excellent health and doing well, and some are growing steadily as Christians."

Christmas at Canton.

Mr. Nelson reports a most interesting Christmas celebration held by the native Christians of their church at Canton, the people making ample provision in the decoration of their rooms. After a religious service the social entertainment, common in Christian lands but so new in China, was greatly enjoyed. Mr. Nelson says: "When we remember that six years ago, when we came here, we had not even a place for worship, and no Christians belonging to our church in Canton, and only a few in the country, our hearts are cheered. Our membership is not large now, only sixty-eight adults, but twice as many worship with us."

Directory of Indian Christians.

One of the most influential Christian leaders in India is Mr. S. Modak, who is connected with our Marathi Mission at Ahmednagar. He is now preparing an account of Protestant Indian Christians, giving sketches of eminent men, and of work done by them, together with a directory of the churches, Christian associations, the educational institutions, besides a large amount of other matter pertaining to Protestant Christian work. The volume will be an exceedingly valuable one, and will be issued during the coming summer. A postoffice order for $1.00, made payable to Mr. S. Modak, Ahmednagar, India, and mailed to him, will secure this valuable work.

A Visit.

We commend to the attention of our friends a plan adopted by a pastor in the vicinity of Boston for interesting his people in the work of the various missionary societies. Under the lead of Rev. E. G. Webster, pastor at Neponset, a goodly number of the members of his church visited recently the rooms of the American Board and of other societies in the new Congregational House, that they might see not only the location of the societies but be introduced to those who care for the missionary work in an official way. It was a good thing to do, and will doubtless serve to make the work of these societies more vivid in the thought of the visitors.

A New Work on Africa.

Too late for full examination and for notice in this number we have received from the F. H. Revell Company Frederick Perry Noble's promised work on *The Redemption of Africa*. Mr. Noble has long been engaged in studies relating to Africa, its history, ancient and modern, and especially in connection with missionary efforts within the continent. We anticipate a work that will be of unusual interest and value. We have had the privilege of examining some of the statistical matter prepared by Mr. Noble for this work, and we are confident that we have from his pen a notable contribution to the history of civilization and of missions in a continent that ought no longer to be called dark, since such rays of light are penetrating it on every side.

"Yea, and Beyond Their Power."

ONE of our missionaries, in mentioning incidentally the fact that in view of the needs of his work he and his wife had given to it over two-fifths of his salary during the past six months, charges us not to give his name. He seriously questions whether he had a right to spare so much, and yet he adds, "There was no virtue in the giving. We *had* to give."

A Station Wrecked.

THE mission station of the Southern Presbyterian Board at Hang Chow, China, has recently experienced a great deliverance while suffering a great loss. The Chinese had stored an immense amount of powder not far from the mission compound, and this magazine exploded on December 16, entirely wrecking all the mission buildings. By a good Providence the inmates of the building were for the most part absent, and two little children who were asleep in one of the buildings seemed almost miraculously saved. The cost of repairing the mission property will not be less than $3,000, for which sum the Presbyterian Board makes a special appeal.

In Four Hundred Tongues.

THE number of versions into which the Bible has now been translated has at last reached the round number of four hundred. The *Reporter* of the British and Foreign Bible Society gives a list of these four hundred versions. The list has been prepared with the greatest care to eliminate any duplicates and to include only those which are in a distinct form of speech. Translations in any languages which have become extinct, like John Eliot's Indian Bible, are not enumerated. The statement as to the progress of this work of translation is as follows: In 1800 the number of versions was about 56; in 1860, 220; in 1890, 331; at the beginning of 1899 a total of 400 has been reached. "His Word runneth very swiftly."

"It Does Not Suit Me."

A GOOD lady from Connecticut, as she encloses one dollar for the *Missionary Herald* for 1899, recognizes the fact that the price has been reduced to seventy-five cents a year, but she says: "That does not suit my wishes personally." This good lady is reminded of a plain teamster who settled in a town where he was a stranger and soon afterwards subscribed $50 for the church expenses. An official, supposing the man had made a mistake, said to him: "You mean fifty *cents*, do you not?" "No, sir," was the reply, "I do not value the gospel at fifty cents." And the good lady adds, "So I do not value the *Missionary Herald* at seventy-five cents, when it is worth far more than its former price."

The Russians in Persia.

SAD reports reach us from Persia of the activity of the Russians in securing the wholesale conversion of the Nestorians to the Greek church. The Nestorians are hopeless of any good from the local government and they are receiving promises of temporal aid from Russia. Dr. Raynolds, of Van, reports that he hears the churches are being passed over to the Russians, and after being cleaned with a holy broom and holy water, the communion is celebrated, and thereafter these churches are held as belonging to the Greek church. And they will not be allowed to go back.

Lectures to Buddhists.

The Jodo sect, one of the principal Buddhist sects of Japan, has quite an elaborate system of education for its priests. Under the impulse of Christian education in that Empire this sect and others have felt compelled to do something for the education of their own religious leaders. The Jodo sect has eight academies in different places designed to fit men to be heads of temples. Above these academies is a college, which is located in Tokyo. Still above the college is a school for post-graduate study, which last year was transferred from Tokyo to Kyoto. In the third year of this post-graduate course one of the studies is comparative religions. This year the management of the school has asked our missionary, Dr. M. L. Gordon, to give the course on Christianity, and at last report he was delivering the lectures. While the course is optional, the entire school of some forty students have been in attendance upon all the lectures. Perhaps this striking incident illustrates as clearly as anything could the attitude of mind which now prevails in a large measure throughout Japan. Many are ready to study Christianity and learn what are its claims. Ought we not to be ready to respond to their inquiry, "What is the truth?"

Influence of Schools.

Miss Hess, of Marash, refers to a new impression she has received that the fruits of work in the schools cannot be measured by the number of graduates. Many who enter school, but are unable either from poverty or lack of mental abilities to complete the course, are yet proving wonderfully successful in some branches of Christian work. Miss Hess speaks of one such girl who could not go through the girls' college, who yet gathered the children in the streets into a room which had no glass in the windows, only white cotton cloth, the roof of the room leaking, and she having no coal, and yet fifty bright little ones sat on the floor listening with all attention while the work of the school was going on. Miss Hess says: "It took very little money for me to provide slates and home-made charts, as well as clothing for the most shockingly clad of these children, and the teacher has put her whole soul into the work of carrying out the 'methods' which I give her."

Michigan University.

The News Letter of the University of Michigan, at Ann Arbor, contains a list of fifty students and graduates of that university who have gone out as foreign missionaries, besides one to Alaska. The number is about equally divided between men and women. Thirteen of these have gone out under the American Board. This is certainly a very creditable record.

A Christian Paper.

In 1870 was issued by our Madura Mission the first number of *The Satthiavarthamani*, a name meaning "True News," under the care of Rev. George T. Washburn of Pasumalai. For many years it was the only paper printed in the Madura district. Three pages have been in Tamil and one in English. After twenty-five years the charge of the paper was given over to Dr. J. P. Jones, and it has of late been enlarged and made an eight-page paper — three in English and five in Tamil. The publication arm of the missionary work is invaluable.

RESULTS OF MISSIONS IN THE HAWAIIAN ISLANDS.

For more than two generations there have been writers who have disparaged missionary work in all parts of the world, but the work in Hawaii seems to have been the special target for attack. It is easy to account for the animosity displayed a half-century or so ago, when the Hawaiians, under the leadership of their Christian teachers, were resisting the corrupting influences of traders and men of the sea, whose gains and vices were interfered with by the better lives of the people. The history of Hawaii from 1820 to 1850 presents facts, undenied and undeniable, showing the untrustworthy and vicious personal character of those who testified so loudly against missionaries and their labors.

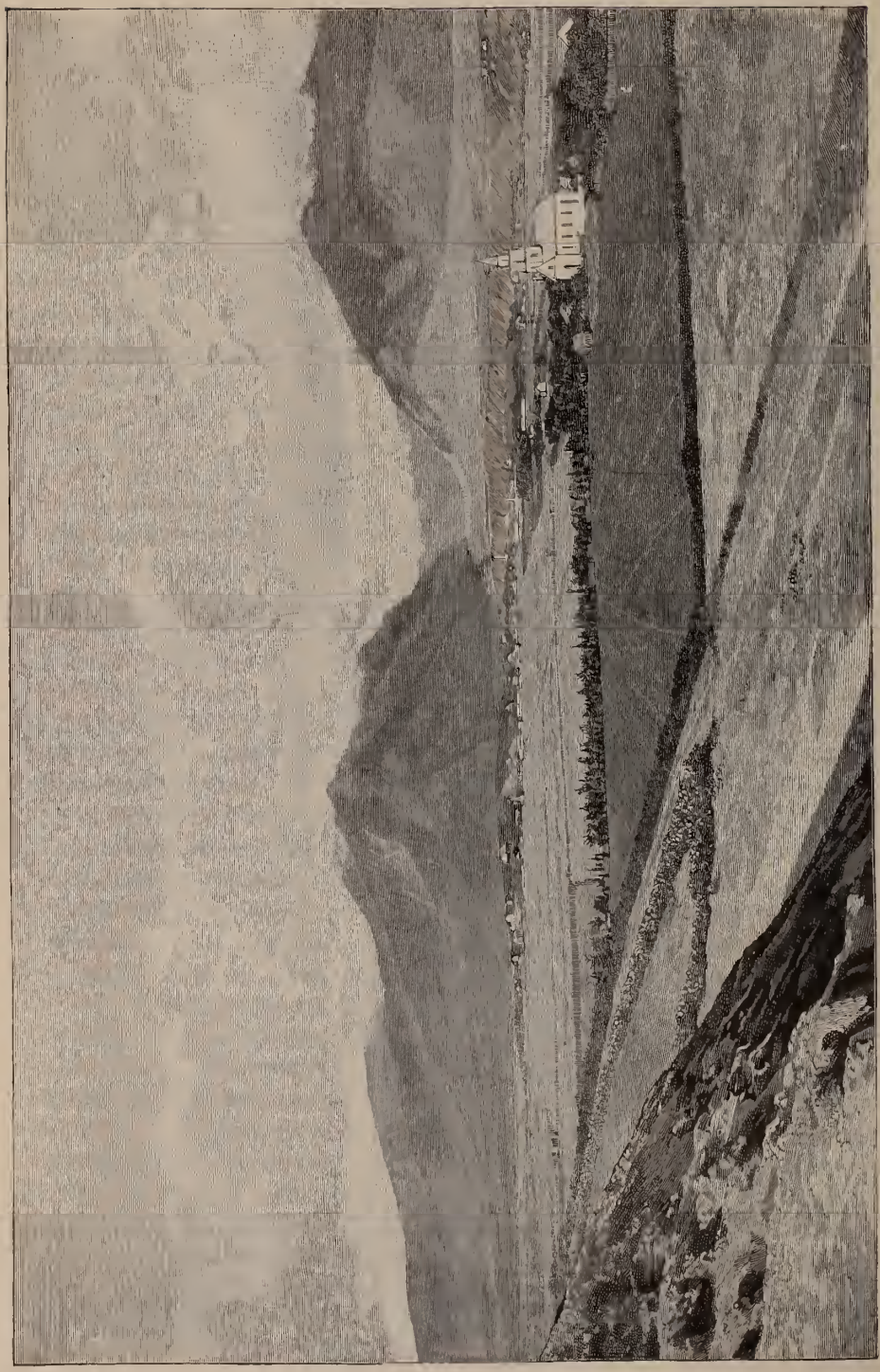
But in recent years this missionary work has been criticised by men of good character and repute who certainly cannot be accused of having any such motive as actuated the earlier detractors. They are honest enough in their opinions, though we believe them to be uninformed as to facts and wholly in error as to conclusions. We do not accuse them of malice, but we do charge them with want of consideration of all the facts entering into the case. As a class they are forgetting the degradation out of which the Hawaiians have come. They are expecting too much in the way of development of a people not of the strongest stock, and they fail to recognize the actual results for good which kindly critics would perceive.

These remarks we make by way of preface to an extract from an admirable article in the *Pacific Commercial Advertiser* of Honolulu, in reference to a statement made by Edward Atkinson, Esq., a well-known and excellent gentleman, at a New England dinner in December last. Mr. Atkinson said: —

"I have not a great regard for the missionary enterprises in the Sandwich Islands. We found there a large number of contented, happy people. They enjoyed their lands and lives. There is now left only a decaying remnant who are infected with disease from which they can never get clear. They own a small share of their land, and more than one-third of that land is in the hands of the sons and daughters of these missionaries. Piety and profit have gone hand in hand."

This brief extract reveals a strange ignorance on the part of the speaker as to the actual condition of the Hawaiians eighty years ago, whom he imagines to have been living in native innocence and contentment, while he quite overlooks their better condition at present. We are glad to give here the clear statements of the competent writer in the *Pacific Advertiser*, who has had every opportunity of knowing whereof he affirms: —

"The present writer, born at Kona, Hawaii, has a distinct memory of social conditions here from 1831 to 1840. The condition of the natives had at that time become much ameliorated in consequence of the earnest acceptance of Christianity by a majority of the chiefs as well as common people. Human sacrifices and infanticide had ceased. Sorcery was practiced only in secrecy, although still the cause of great mortality. Life was reasonably



WAILU'KU, ON THE ISLAND OF MAUI, SANDWICH ISLANDS.

secure, as it was not when the missionaries came in 1820. But the people owned no lands. They were serfs, occupying their little patches at the will of very arbitrary chiefs, who exacted much labor from them. Even the chiefs held their estates subject to the will of the king. It was over twenty-five years after the landing of the missionaries that their influence led the king and chiefs to award lands in fee simple to the common people. Each cultivator received title to the small patches occupied by him in the middle of the large tract awarded to his chief. These patches, now owned by the peasantry, constituted about one-twentieth part of the choice cultivable land. The rest, including vast tracts of inferior country, belonged to the chiefs, or to the government.

"'Happy, contented,' in those early days, the people were *not*. My childhood impression of them was of their being very miserable, often half-starved, and lacking the barest necessaries as well as decencies of life. A majority of them were lean and squalid of aspect, in marked contrast with the stately chiefs and their sleek attendants. There was no open discontent; they had never known anything better than the squalid life of serfs.

"Mr. Atkinson speaks of them as now 'infected with disease,' doubtless meaning leprosy. When I recall the numbers of people with hideous sores who used to throng my father's dispensary for such treatment as he could apply, and especially the horrible disfigurement of faces constantly encountered in the streets of Kailua, I wish Mr. Atkinson could know the happy contrast now presented by the comparatively wholesome aspect of Hawaiian faces, since modern medical treatment has suppressed the earlier virulence of disease. No defacement of leprosy is ever as loathsome and hideous as were the often-met faces which had been eaten away by the prevailing malady of those early days.

"In all respects, in dress, in housing, in abundance of food, in education, in liberal wages, the present condition of the natives is a paradise as compared with their debased misery as I knew them sixty years ago.

"'More than one-third of their land,' Mr. Atkinson charges, 'is in the hands of the sons and daughters of these missionaries.' These descendants of missionaries residing here constitute about five per cent of the 8,000 whites among whom probably one-half of the lands in Hawaii have become distributed. They may own ten per cent of that half, or one-twentieth of the whole land, instead of 'more than one-third,' as Mr. Atkinson charges. Nearly all of that, however, was formerly the land of chiefs who left no immediate heirs, or else was government land, bought in open market. Some of the sons of missionaries are wealthy. They have become so honorably, by enterprise and industry. They are most affectionately inclined towards the natives, and benevolent contributors to their well-being in a remarkable degree. The Christian people of Hawaii are notable, beyond those of any other country, for their munificent beneficence, in which the descendants of missionaries take the lead, as they ought.

"The decay and continued decrease of the Hawaiian natives is a distressing fact. It began with the first visits of foreigners. Christianity failed to arrest it, although it materially checked the decrease, which still continues.

A thorough adoption into domestic life of the ethics of Christian civilization would remedy the evil; but of this there is little hope. It would have been a delightful success of missionary labor had the people been redeemed from wasting away. Had they been like Tonga, isolated from contact with corrupting foreigners, that result would probably have been attained. As it is, the chief lasting result of missionary labor in Hawaii has been the permanent establishment of a strong and active Christian civilization, having power to mold and shape all the diverse races immigrating hither, and to make this a Christian country of the highest order. Hawaii is, through missionary effort, a powerful stronghold of Christian light and influence in this mid-Pacific."

It would be easy to present testimonies similar to the foregoing from any number of men of the highest standing who have personally and without prejudice examined the work done at the Islands. In 1860 Richard H. Dana, the eminent lawyer and author, wrote of his own accord of what he had witnessed in his protracted visit in Hawaii, commending most heartily the results of Christian missions, and saying: "The conclusion to which I came is that the best men, and those who are best acquainted with the history of things here, hold in high esteem the labors and the conduct of the missionaries." And in 1883 Captain Dutton, of the United States Ordnance Corps, reported to the Secretary of the Interior: "In truth the Hawaiian is in all essentials as well civilized as the poor people of England or America."

That report of Captain Dutton, published by the Department of the Interior, presented a picture, which we reproduce on the preceding page, of one of the many Christian communities at the Islands. This picture of Wailuku, prominent in which is the church, which has now 187 members, is a good illustration of what missions have done for Hawaii.

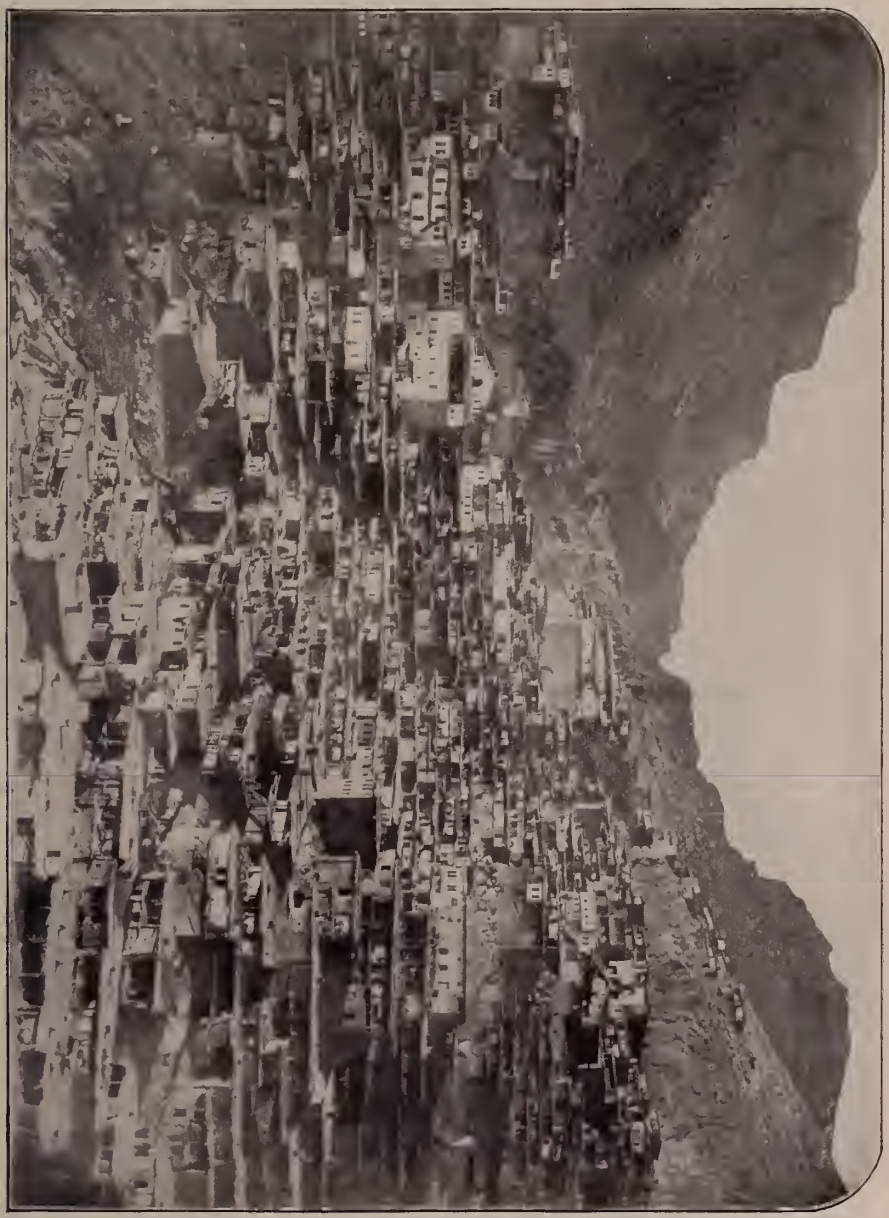
ZEITOON AND ITS PEOPLE.

BY A MISSIONARY IN TURKEY.

WERE this city of eight thousand Armenians in the Taurus Mountains above Marash easily accessible, its picturesque situation and unique history would attract many visitors. It is located in a deep gorge and is, in part, stuck against a rocky mountain side, like a mass of honeycomb. Lofty mountains rise above it, whose pure air contrasts with the uncleanliness of the city below. The place is wonderfully defended by nature from attack. In the rising of the people three years ago, under the incitement of four leaders from outside, fifty thousand regular and irregular Turkish troops besieging the place were held at bay for two or three months by five hundred fighting Zeitoonlis, and occasional battles were fought in the open field. The Zeitoonlis from of old have had such a reputation as fighters that their name seems to have somewhat terrorized the besieging troops. Much prayer was offered for the beleaguered city, since it was only too well understood that, if it fell, universal slaughter would follow.

Efforts were also made by foreigners residing in a neighboring city to secure the intervention of the Powers of Europe. A final assault had been

planned to be made on a given morning. Fire was to be set to the city at its lowest point, and in case the attack were made simultaneously upon different sides, the five hundred Zeitoon soldiers, compelled to defend so many points,



ZEITOON, CENTRAL TURKEY.

could hardly have made an effectual stand. That very night came an order from Constantinople, directing a cessation of hostilities until a commission of four consuls from Aleppo should arrive, who finally arranged terms of peace.

To go over the field of conflict and listen to the narrative of the struggle and its audacious risks makes the visitor hold his breath. While the godless outside leaders, who incited the rising and perhaps thus occasioned massacres in all that region, ought to have been hung, it is also true that Zeitoon was no doubt thereby saved from final destruction. The Turks lost in battle and by disease about five thousand men, while the loss of Zeitoon by bombardment and in the fight was one hundred and fifty. It should be remarked that the Protestant community did not generally join in the rising.

It is evident that a people of this sturdy mountain type present qualities illustrating what will be their power for good when they shall have been won to a pure Christianity. The Protestant church and its schools have made a good beginning; but the city as a whole is under the control of wily priests, whose morality in one or two instances is, as a matter of common fame, below that of average Turks, while the people are corrupt, superstitious and fanatical, and their schools are often under semi-infidel teachers imported from Constantinople. The mass are ignorant, and in one section of the city, known with good reason as the "robber ward," it was true not long since that no person there could read or write. It was from this class that Mr. Montgomery was stoned nearly to death some thirty years ago; and these men sometimes openly boast of the number they have killed in their various forays. Twenty years ago missionary intervention saved the city from destruction or severe punishment in a rebellion against unjust treatment by the government.

During the period of the late massacres and the siege just mentioned, fifteen thousand Armenian refugees fled into this stronghold from burning villages and towns among these mountains, and over four thousand of them perished from fever and want. When the consuls finally entered the city, the dead were so poorly buried in the shallow, rocky soil of the narrow streets that their limbs or bodies were often in sight. A relief work of large extent was done among the surviving refugees by a missionary from Marash, together with one of the consuls, and the people finally returned to rebuild their ruined villages and begin life over again.

The place contains a few wealthy Gregorians who, together with the priests, see to it that not much of the comparatively large revenue of the old monastery on a height near by shall go to anything more useful than their own pockets. When the former Armenian Patriarch of Constantinople forwarded to the priests large funds which had been contributed for the relief of the thousands of needy in the city after the siege, it was distributed equally to rich and poor, so as "to prevent any feeling," as it was said. No priest could resist these rich lords who had demanded extortionate sums for bread from peeled and ruined refugees during the war, while missionaries distributed their aid without fear or favor, according to the ascertained merits of each case. Thirty-five orphans from these refugees have been supported in Protestant families for a year or two past while attending school, but the priests have lately obtained such orders from the government as may bring this good work to an end. In such a case there is no likelihood that any one from the Old Church will give these waifs either care or aid. The relief work in general

has repeatedly elicited conduct which only too well illustrates the need within the Old Church of the simple gospel as over against the empty formalism which so widely prevails.

The Protestant church at Zeitoon has for some years been independent of all aid from the Board for the supply of its pulpit, since its own efforts have been supplemented by the three churches in Marash. Within a year, however, the people have assumed their own support, and besides this are raising one hundred Turkish pounds ($440) with which to improve their building and connected schools, as well as to rebuild the tottering parsonage. Zeitoon is in many respects one of the very important strategic evangelical points of Asia Minor. In October a young man was ordained at Marash who was a native of Zeitoon, being the first person from that city who has ever been ordained to the evangelical ministry. May he prove in this to be the forerunner of a great number of his townsmen.

SMYRNA AND ITS FIELD.

BY REV. J. P. MCNAUGHTON, OF SMYRNA.

THE Smyrna mission field is geographically and historically of the deepest importance. There are few sections of the world of equal size where so much history has been made. This history, although of the deepest interest, is too broad a subject to be treated here. Let me note in passing that this district contains the sites of the seven churches of the Apocalypse — Ephesus, Laodicea, and Sardis surviving only in their ruins, while Smyrna, Philadelphia, Thyatira, and Pergamos are still important centers. The present population, with its spiritual needs, is of supreme interest to the missionary.

The Smyrna field contains a population of about three and one-fourth millions. A more attractive field, from the missionary point of view, could hardly be desired. The past ages speak to us everywhere in the remains of ancient cities and monuments. Vast populations covered the rich valleys and plains of this marvelously fertile country. Their civilization and triumphs are perpetuated only in ancient history, legend, and the literature of their scholars. The present population, far behind the peoples of the past in many respects, cannot hope to make any permanent impress on the civilization of the future unless they receive into their social fabric that leaven which will change the very nature of the whole mass. The only hope for these millions is in the gospel of the Lord Jesus Christ.

Smyrna, the commercial metropolis of the empire, and second only in point of size to Constantinople, because of its strategic position is the key to Asia Minor. The city has a population of over 300,000, of whom 200,000 are Greeks. This immense population is attracted by the great prosperity of the place. Two lines of railway, with their branches, tap the extensive plains of Manisa, the home of the Sultana raisin, Afion Kara Hissar, the center of the opium trade, and Aidin, where the famous Smyrna figs are grown.

These immense plains are dotted over with important cities and towns, besides innumerable villages, which make continual appeal to the missionary, all the more so as they are so easy of access by rail and macadamized roads. There is no question here of the open door; the great danger is that present favorable conditions may not prevail when the church awakes to its duty and responsibility.

Among many large and important cities and towns, where, on account of lack of funds, we have not been able to establish work, are Philadelphia and Pergamos. These cities appeal to us in a peculiar way. There is no question but that they are built on the sites of the ancient cities of the same name. The very ruins pathetically intercede with us to give the present inhabitants the bread of life, that they may escape the doom of those who rejected the warning of God in the past.

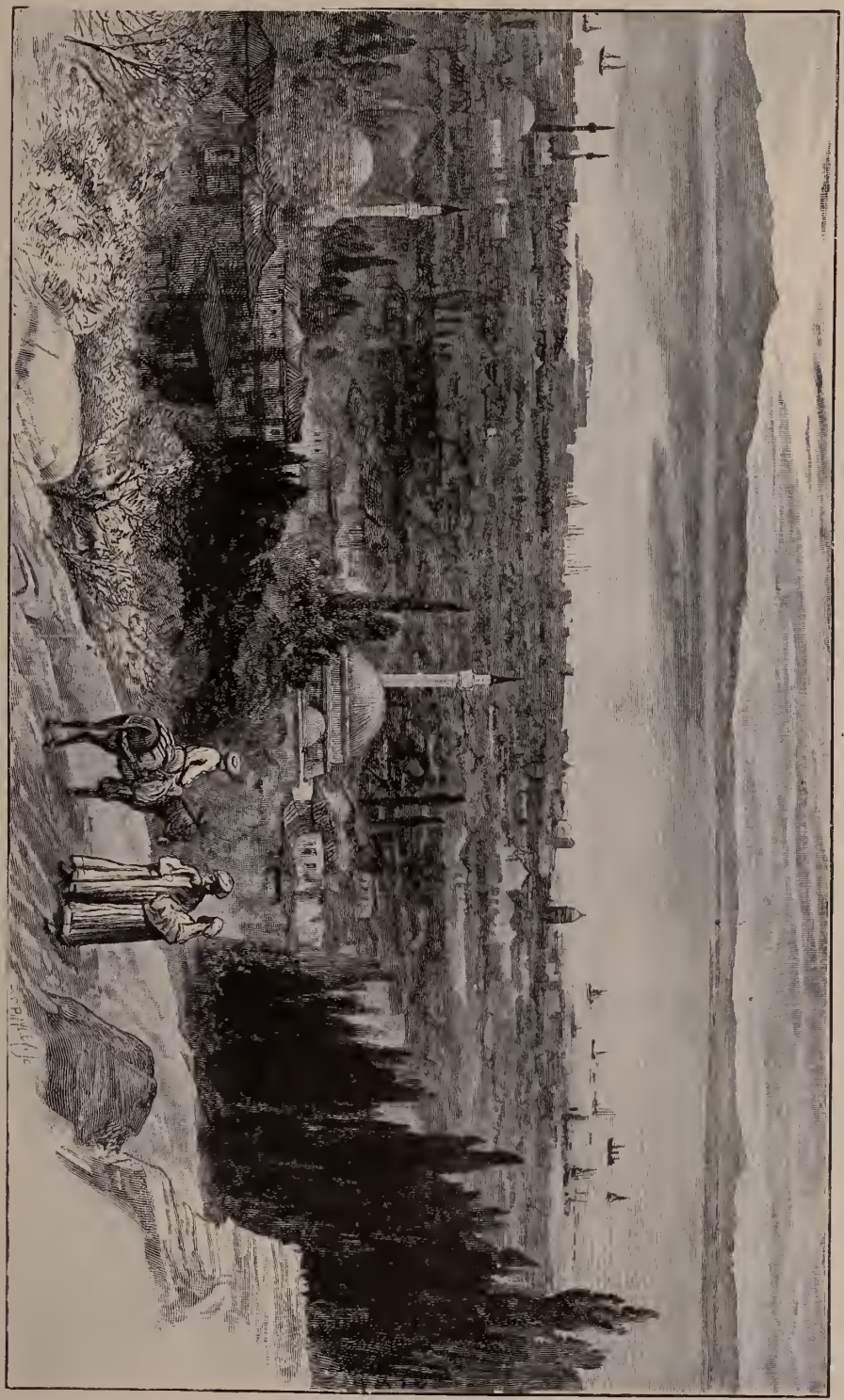
The American Board practically monopolizes this part of the Turkish empire, from a missionary standpoint. We could not regard with favor the entrance of other societies differing materially from us in doctrine or church polity, and yet unless we are prepared to meet, at least to a reasonable extent, the need here, are we justified in holding under our command so hopeful and attractive a field? In all this immense field we have work in but six cities. Retrenchment compelled us to abandon work in some cities of great importance, and has compelled economy in others to such an extent that complete cessation of operations is only a question of time.

The question may be asked, "Is the field a hopeful one?" I can answer yes without hesitation, if the same energy and strength be brought to bear upon the work that would assure success in any other enterprise.

The history of the work in the city of Smyrna is ample evidence of this. There are two thriving congregations, one Greek and the other Armenian. They are in a healthy condition and have in operation all the machinery found in well-organized congregations. This last year they have received into church fellowship about thirty members.

We have thoroughly graded schools, from the kindergarten to collegiate institutes, for both boys and girls. The pupils in all aggregate over four hundred. All of these schools are in receipt of generous tuitions from the pupils. The Collegiate Institute for Boys, though enjoying its present meager equipment for only eight years, is practically self-supporting, with an annual income from native sources of nearly $5,000. The Collegiate Institute for Girls is also largely supported by its pupils, with an income from native sources of over $3,000. Of all the money spent on education last year in Smyrna less than twenty-five per cent came from the treasury of the Board, and of all the money spent in all the field for the regular work, both educational and evangelical, less than thirty-three per cent was contributed by the Board.

I think few mission fields can make a better financial showing, and yet aggressive work is not only impossible, but work already established is rapidly slipping through our hands on account of retrenchment. This is lamentable, not only on account of present loss, but on account of the lack of permanency of our work. We cannot assure them of our help for another year. This



THE CITY OF SMYRNA, FROM MT. PAGUS.

deters friends in the old communions from identifying themselves with us and counteracts the enthusiasm of our converts, pastors, and teachers. How can a pastor throw his whole soul into his work when he is not sure of his living for the next year?

The lack of proper support to the work of the Board by the churches is the chief obstacle to the advance of the Kingdom of God in many of the mission fields under the Board's direction. "Her foes are those of her own household."

A MOHAMMEDAN SERMON.

BY REV. GEORGE E. WHITE, OF MARSOVAN.

Mohammedan worship usually includes neither preaching, reading from the Koran, nor singing; nothing but the repetition of set prayers in Arabic. Occasional sermons are delivered, however, sometimes by a hoja, *i.e.*, teacher, sometimes by a mullah, *i.e.*, theologue, or by a civic judge, for in the Moslem system church and state are one. In the sacred month of Ramazan, preaching frequently takes place.

I once, in Ramazan, attended a service for which a sermon had been announced. The great mosque was packed with a throng of men, each in a kneeling posture convenient for the genuflections and prostrations, which, singly or in unison with others, he frequently performed. The venerable hoja began by reading from the Koran in Arabic, for Arabic is the religious language of Mohammedanism, as Latin is of Catholicism. But presently he drifted into explanations in Turkish, the language of his audience.

The preacher related several anecdotes from the Old Testament in a peculiar, garbled form that largely stripped them of moral power. Then he said: —

"Men sin because they forget God, and they forget God because they love the world too much. Human life is illustrated by this incident: A man walking over a moor finds himself pursued by a lion. Casting about for some way of escape he lights upon a well, down which he throws himself, and finding, by some chance, a platform half-way down, he takes refuge upon it. The lion comes roaring to the mouth of the well above. Happening to look down the man also sees a fearful dragon at the bottom of the well, with mouth distended to catch him if he should fall. Furthermore, a black mouse and a white mouse come out from the sides of the well and begin to gnaw away the support of the little platform on which he stands. But the man, by chance having food and drink with him, instead of devoting his attention to the horrors of his situation, begins to eat and drink and carouse.

"The man," explained the preacher, "represents humanity; the moor, this world through which we pass; the lion stands for the temptations which pursue man with such fierceness; the dragon is eternity, yawning beneath our feet; the black mouse and the white are day and night, or the flight of time, which is gnawing away the day of grace we now enjoy. Yet men live in forgetfulness of God, making merry with the vain delights of this life." And then he added, in effect: "May God Almighty have mercy on us and deliver

us from the temptations of the world, the flesh, and the devil." And the great mosque rang with the cry, "Amîn, Amîn," from hundreds of stalwart men.

After the service I said to the friend who had accompanied me, himself a Mohammedan: "That was a good story that the teacher told about the man in the well." "Yes," he said, "it was very good."

I said, "It seemed to me there was one thing he left out." "What was that?"

"It seemed to me that he did not show how the man might escape from the dangers by which he was hemmed in. I did not notice his saying anything about a way of escape; did you?" "No," he answered, "I did not."

"Well," said I, "what would you say about it? There is no doubt about the temptations of the world, and eternity just before us. The question is how to be saved from them. What would you say about that?" "I declare," said he, "I don't know."

And Mohammedanism does not know. It can depict the majesty and the mercy of God as vividly as the frailty, the foibles, and the folly of men. But it has no Saviour. It has no effectual way to offer of escape from the guilt and the burden of sin. And that is the faith in which two hundred millions of our fellow human beings are going down to death in the dark.

LETTERS FROM THE MISSIONS.

Marathi Mission.

STRAITENED.

Mr. Edward Fairbank, who, on account of the exigencies of the work, has been located at four different stations, writes from Wadale, where he went last June, that of all the fields he has yet seen this is the most encouraging. He speaks of being so entirely overcome by the greatness of responsibility in view of the awakened interest within the district that he cannot keep quiet about its present needs. He finds that the estimates for the *standing work* of his station, including the boarding school department, call for 6,766 rupees (about $2,255), while his appropriation from the American Board amounts to 2,562 rupees ($852). He is, therefore, in need, for this work already begun, of about $1,400 more than the Board can give. In answering the question, What can be done? Mr. Fairbank says:—

"It would be *wrong* to reduce the work in this district any more.

"(*a*) In place of the once twenty-six or twenty-seven schools there are now only twelve village schools. Reductions have done this. There is an actual need of and demand for three times as many schools as there are now. If these schools were opened tomorrow I would guarantee a daily average attendance of from fifteen to thirty pupils in each school — a good attendance in this country. There is no greater evangelistic agency among this people today than the district schools. Instead of these twenty-four new schools needed, reductions from America demand the closing of seven out of the twelve schools now open. I cannot do this.

"(*b*) The reductions mean that we must turn away two-thirds of the station school corps, and dismiss three out of the five teachers. I cannot do this. The station school exerts an influence for good that is unequaled. The natives regard it as the leading feature of our Christian work in the district. It is the place where the boys who have completed three or four years of work in the district school come and continue their studies for three years. This period usually means everything to the boy so far as his spiritual welfare is concerned. Scores of men who today are Christian teachers, preachers, and pastors have gone through the Wadale Station School. In almost every mission in western India representatives from this school may be found as pastor, preacher, or teacher. In a slightly different way the same might be said of the Girls' Station School.

"(*c*) I cannot cut down my staff of evangelists. There are now only three, and one of them a medical catechist. There is need of at least six evangelists now in places where recent conversions have taken place. The pastors cannot begin to cover the ground. The new converts have really no instruction, a thing that never ought to be in a heathen country. Besides this there are places today where people are urging us to come and baptize, to which I cannot go because I have no one to send to teach the people to observe all things which Christ commanded.

"(*d*) The buildings in the Wadale district are the most disreputable of all in our mission. They have been put up at the least possible cost. In general, they have not had anything spent on them unless a wall fell down, or a roof broke through, or something absolutely compelled the missionary to spend a few rupees to keep the house over the heads of the pupils. Some school buildings are inadequate for the number of pupils who attend. Some schools are held in the village rest house, where the village gossips always sit, and some are even held under trees.

"Our Boys' Station School has one building with a single room. It is not large enough for the six classes who recite in it daily. The same room is used as a dormitory. About eighty boys sleep there at night. The same building, inadequate for the school, is used on Sundays and week-days for church services. I have again and again seen that building at the regular Sunday preaching service with the inside and the verandah packed, and many people standing in the yard. The same building is dormitory, schoolroom, hall, church, and not large enough for any one of these purposes.

"(*e*) We cannot reduce the pastors or their salaries. The churches are not self-supporting yet. We have to pay a large proportion of the pastors' salaries. Why? Because the people, with all they do, cannot properly pay a suitable pastor. The poverty of the Christian people is the great reason. Anyone who wants to know why this work is not independent should come and see. All the work now in hand is, to my mind, indispensable. I feel it *ought* to be increased instead of cut."

Mr. Fairbank then speaks of some efforts he is making to meet the emergency, but as yet nothing gives promise of affording the needed relief, and he says very forcibly:—

"That for the missionary to carry the responsibility both of work and of raising money is not right. The churches should not put us to the front under such circumstances. Here in the Wadale district hundreds of people are ready to turn to Christ, thousands anxious to have their children educated in Christian schools. The field is ripe. Three missionaries could not properly do the work now given to one missionary in this district. And yet the churches at home are cutting down the work over one-half!"

North China Mission.

LIN CH'ING. — DEVELOPMENT.

MR. PERKINS, under date of December 16, writes: —

"Last Sunday was our 'large meeting' day. At present we hold but two each year. All outside members are invited, and the local church, assisted by the contributions of the visitors, provides entertainment for the day. Our little chapel overflowed, late comers having to content themselves with seats outside the opened window. Five men and one woman were baptized. One man has been an especially diligent reader of our books, and though living ten miles away, often walking in to Sunday service. About fifty members gathered together for the communion service.

"There is a decided feeling of encouragement among our members. Two members at this meeting volunteered to take books to fairs which they might attend. Plans for raising money are gradually forming and being put to work. A token of future good is found in the development of the industrial spirit among our members. There are now some twelve sewing machines in use by our members, chiefly for the sewing of shoe sides, a work which promises to have an indefinite expansion. The Chinese industrial instincts are strong, and under the touch of foreign machinery, and especially under the inspiration of the Christian idea that there is something to live for outside the kitchen kettle, this instinct is bound to expand into a strong civilization. I shall be greatly disappointed if by another ten years this station does not find itself to be well in the center of a progressive and somewhat strong Christian community.

"The new railroad now being planned in Honan, between the British syndicate mines and the river, gives us the promise of cheaper coal all along the river, and if this promise becomes an actuality it may do much for industrial development. Cheaper or not, we expect to see fine anthracite Honan coal towed past our compound by tugs next summer.

"The American nation is expecting to sell all sorts of goods to the Chinese. But to sell to them it is necessary that the Chinese have something to give. The Chinese are learning to want things and are coming to see that to get them their latent energies must be set to work.

"And whoever helps them to do this is, it seems to me, working both for them and for the world, and, I hardly need add, for the Kingdom whose King once said: 'My Father worketh . . . and I work.'"

A GRAIN FLEET.

MR. AIKEN, of Lin Ch'ing, in reporting visits to several towns, speaks of Tung Chang Fu, which is on the Grand Canal connecting Peking with Central China. Mr. Aiken says: —

"At the time of our visit the imperial grain fleet, having conveyed the tribute rice to T'ungcho, near Peking, was anchored at Tung Ch'ang Fu, upon its return to Central China. Four or five hundred boats, manned by thousands of men, lay in close succession for miles along the canal. The city was full of the boatmen from the fleet at almost all times, and when our preaching chapel on the street was opened they would swarm in in no small numbers. They are well known as an unruly class, who burn incense to Tai Wang, the river god, who, they say, appears in the form of a snake. When we had carelessly given one or two of them too much rein in respect to freedom of questions and answers, not liking, perhaps, all we had said about Tai Wang and the foolishness of burning incense in general, and seeing also an opportunity for something like a lark, they began to dispute with us pretty loudly and violently, before a chapel full of people, exalting Tai Wang and Confucius, and making the latter supreme.

Had it not been for the promptness, patience, and firmness of the experienced Chinese preacher in talking them down we might have had more trouble. As it was, everything passed off quietly."

OUTSTATIONS OF PEKING.

DR. AMENT reports the first tour he has taken since his return to China. The tour covered visits at a large number of outstations. We have not room for the whole letter, but give a portion which will fairly represent the whole. Of the town of Nan Meng, in the Pa Chou district, Dr. Ament says: —

"Here we have located our native pastor, Hun, with his family. He has not been considered a very promising man, but his slow growth has been steady and he seems to be developing into a man of more than ordinary power. He has steadfastness of purpose and is not afraid to do right, even though it results in temporary unpopularity. We have good premises at this place, a small day school for boys and a satisfactory domestic chapel. I had not planned to make much of a stop at this place, but the brethren seemed so pleased to see me and so anxious for me to spend a Sabbath with them that I relented. We had daily meetings and I was greatly pleased to note the progress made in comprehension of Christian things by men who had received no instruction from foreigners. Several voluntary preachers assist the pastor on market days, when the chapel is filled with curious listeners for several hours in succession.

"On Sabbath morning the first meeting of the day was their Endeavor Society, of which I had known nothing previously. It was well led by a man who had been out of heathenism less than three years, but who expounded the text, 'redeeming the time,' in a way that would have done honor to a Christian of many years' standing. The time was fully occupied in that meeting, not one moment being allowed to go to waste. A company of about forty-five people furnished a good audience to listen to what the foreign visitor had to say, and I must say that I think no man ever received more intelligent and sympathetic attention. The largest collection in their history followed. Two men, who had been formally elected by their brethren, were then inducted into their office as deacons of the church. They seemed like good substantial men and merited the respect of their comrades. Our meetings lasted from ten in the morning till three o'clock in the afternoon. You may conclude that I was hungry, thirsty, and weary, but I felt that the time had been well spent and I thanked God for the inexpressible privilege of worshiping with his humble people in this out-of-the-way portion of the globe. I believe that a strong and progressive church is to be built up in this place.

"I left this place on Monday, December 5, and proceeded southward through the city of Pa Chou to the region of Pao Ting, where we have a small church, started by Dr. Blodget many years ago. This is an unfortunate region, having been for years flooded by waters from the Great Bright River. During this period of depression the poverty of the people was relieved by the generosity of Dr. Blodget, who kept the people alive. This kindness on his part has not been forgotten, and now after many years the people seem to be responding to the call of duty. A piece of land had been contributed by them as a location for a chapel, but as they could not arrive at a harmonious conclusion concerning it, the land was sold and a building has been rented in a neighboring market town and a chapel is to be opened there. Already a helper is on the ground, in the person of Deacon Heng, of the Peking church, a man who commands the respect and love of all for his zeal and unselfish devotion to duty. The proprietor of the rented place weakened in his purpose to rent to the church on the outbreak of the

rumors caused by the upheaval in Peking, but his courage has revived and now the place will speedily be transformed into a gospel hall. At the village of the Fan family several interesting meetings were held and one fine man baptized. The people maintain regular Sabbath services, and the whole village is known as a Christian village, though not more than half of the people are church members. The cordiality of the people at this village was most marked. Four men assumed all the expense of my visit and absolutely refused any compensation. The carter also shared in their kindness, not being allowed to pay for the food for his mule.

"From this place I proceeded to the city of Wen An, distant seven miles, over a road which I had crossed many times by boat, but which now is dry for the first time in twenty-seven years. It was a goodly sight — this rich plain, once the abode of desolation, now occupied with thriving villages, happy over the large and bountiful harvest which a kind Providence had given them. We first went to the village of Tung Ying, where formerly resided the first convert in this region, Wang Yung Ping, long since passed into the other world. Here reside the other Wang family, two teachers from which helped us in our first efforts at the language in Paoting-fu, twenty years ago. The son of one of these teachers is now a literary graduate, but has by no means forgotten the instruction he received as a boy. He gave us a cordial reception, and on holding a meeting immediately, he brought in, with a beaming countenance, a man who sought baptism and whose qualifications seemed to warrant that step. Mr. Wang accompanied us to a village near by, where resides our warm-hearted brother, Yuan Pao Peng, who has presented to the church the deed of a piece of land on which he himself expects to erect a chapel, itself also a gift to the church. He stands alone in his village as a witness, but is as valiant a defender of the faith as ever buckled on the armor of the Church Militant."

Japan Mission.

A NEW CHURCH.

Dr. Atkinson, of Kobe, reports the organization of a church of thirty-four members at Takasago, a town about twenty-five miles from Kobe: —

"The work was opened and has been carried on by the Akashi church, with the aid of the Kobe station. Forty-four are counted as members of the new church, though ten are absent. The modern Japanese is a semi-nomad.

"The Christians pay the rent on the preaching place, which is only a fair-sized Japanese house, in which the evangelist with his family lives. They also pay the incidental expenses and three yen toward the evangelist's salary. The station aids to the extent of seventeen yen a month.

"The services occupied the entire day. The forenoon was devoted to examination of members and the afternoon to organization, addresses, and to the communion service. At night three sermons were preached in succession, as is usual on such occasions. I preached the last one.

"The attendance of pastors and delegates from other churches in the prefecture was very good. The work in Takasago was begun and carried on for some time in the midst of persecution. This has passed away and a toleration of indifference now characterizes the people. The attendance at the night service by the leading men of the place was good and the attention excellent. The evangelist says that much interest

was awakened. Besides working in Takasago the evangelist has four other places of labor in the vicinity, with one or more Christians in each place, and occasional services are held.

"The following day the Akashi church celebrated the twentieth anniversary of its organization. Akashi is thirteen miles west of Kobe, and a castle town of over 20,000 people. The anniversary services were held on the afternoon of October 20. Those who had been at Takasago as pastors or delegates attended this service. The American Consul, with his wife, Mr. and Mrs. Lyon, attended the afternoon session. The Christians were very much delighted with their presence and with Mr. Lyon's address.

"The report of the church shows that I baptized the first company of believers — nineteen — and that during the twenty years the Christians of Akashi have contributed 9,548 yen. The bulk of this was contributed when the yen was worth as much as the American dollar.

"The number of adults baptized during the twenty years was given as 420, and yet the present resident membership is only eighty-four. This is accounted for by deaths, by removals, by some excommunications, by the forty-four withdrawing to organize the Takasago church, and about seventy withdrawing to make an independent body in a village seven miles away. The present pastor of the Akashi church, Mr. Hara, is evangelical, earnest, a good English scholar, and acceptable to his people.

"As one of the relics of the past, one of the boards publicly exhibited by the government twenty-six years ago, forbidding any one to accept the Christian faith, was on exhibition. The night was given to the usual sermons.

"The services of both afternoon and evening were well attended, and the letter of thanks sent me by the church shows that every one was well pleased. One of my chief applauders was a Buddhist priest dressed as an ordinary citizen."

THE OKAYAMA FIELD.

Miss Adams, of Okayama, speaks of the evangelists and workers at that station as faithful men who are doing a good work in a quiet way: —

"One of the men in the northern part of our section has regular meetings in three places, besides the church over which he is pastor. About four years ago in one of these villages, Nishigawa, there were no Christians, and now they number thirteen, new ones being added at almost every communion. Nearly all the children of the village attend the Sunday school, and it seems an ideal place for work, as there are no large temples, no low restaurant, and no prostitute houses in the village. Nishigawa is among the mountains, and all the inhabitants seem honest and quite well-to-do. One of the teachers of the public school there is talking of giving up his position to study for the ministry that he may do more direct work for Christ.

"A live church is found in Kagato, one of the villages near Okayama. An evangelist is stationed there who is one of our most spiritual men, and the work is visited every month by one of the lady missionaries. From this village also are worked many of the surrounding towns and villages, sometimes women walking six and seven miles to attend the meetings, and returning on foot later. In Kagato there is no church building, the meetings being held in the evangelist's house. About fifty members of the church are all working earnestly to save every cent they can spare for the church which they hope to build next year. Those who are busy all day work till late at night that they may make a few cents extra for this purpose. The young people and children are equally enthusiastic, and are adding their pennies. All Japanese usually rest from labor the first three days of the year, but this

January many of these Kagato Christians worked during those days, giving the money earned to the evangelist for the church building. To work these three days when every one else was having a general good time, meant some sacrifice, but they were willing to do it because they love Christ. They have collected about $100, and this means much hard work; for one of these Christians will earn only about five cents a day. They throw away nothing, even saving old steel pens and selling them. If they will work so enthusiastically for their church building, you may be sure they work equally well for the meetings, and three are now waiting for baptism.

"The work in Kasaoka, a city about twenty-five miles from Okayama, has taken a turn for the better. A lady missionary visits this city every month, holding meetings for the women. As there is a pastor but no Bible woman, one of the Okayama Bible women was recently sent to Kasaoka to work for a week. Her time was spent not so much in holding meetings as in house-to-house visiting. One day a Christian wife sent for her to talk with her husband, for whom she had long been praying. Praying for strength and guidance, the Bible woman went to do what she could. The man had been an inveterate drinker for years, and caused his wife and friends many anxious nights. As a result of this visit he gave up drinking and began to study the Bible in earnest. The Christian life of his wife had been a continual lesson to him, but he needed what the Bible woman said to make him take a stand. He seems an earnest inquirer, and the pastor and Christians, forgetting the past, are working and praying for him in the spirit of Christian love. His wife says he has begun to pray, though at first he said he was so sinful he could not. The real change in him was severely tested when one day he had a cold and a friend brought him in a bottle of beer. He accepted it with thanks, but when the friend left, took the bottle, and going out of the house, poured the contents on the ground. These Bible women have a great influence and do much earnest work.

"I have recently been reminded of the fact that labor done for the Lord is not done in vain. Last week I received a long letter from a former student of our boys' school in which he told me of his own Christian experience. When our boys' school closed, three years ago, he was not a Christian and seemed very indifferent, but a place was found for him in an earnest Christian school, where he has given his heart and life to Christ. He says the first seeds were sown in Okayama. His purpose for his life he expressed in the following words: 'My only wish is that I may do what Jesus wants me to do, say what Jesus wants me to say, and think what Jesus wants me to think.' He is doing a good work for Christ in his school, and we thank God for such young men.

"Our number of workers is much reduced, owing to lack of funds, and we beg that our friends will help us so that we may keep what we now have. Without workers, what can be done? Again, if we must keep our workers down to the small salary they now have they cannot do efficient work. One evangelist and family hulled their own rice, as it was a few cents cheaper than to buy that already hulled, as every one does. The hulling of the rice took time that might have been given to work or preparation for it. The same family, to economize further, used a small lamp with a wick less than half an inch in width. This width of wick burns very little oil and also gives almost no light. Another evangelist said he could not attend the church conference, and on being pressed said the reason was that he had no clothes or shoes suitable, those that he had being too shabby. One of the Bible women, having no coat suitable for making New Year's calls on

the people for whom she works, rented a coat for the one day, returning it at night. Although the workers find it very hard to live on their salary, they do not complain generally, and we find out these things only by asking."

Western Turkey Mission.

MISSIONARY SOCIETY AT CESAREA.

DR. DODD, of Cesarea, writes as follows: —

"Some years ago the Greek preacher of Talas proposed the formation of a foreign missionary society to be called the 'Zoolmete Noor,' or 'Light to the Darkness' Society, for the purpose of sending the Word of God to the heathen, not preachers nor missionaries, but only Bibles. This limitation was made that both Greeks and Armenians of the old churches might be enlisted in the work without feeling that any special denominational recruiting was to be done, as they might feel that if agents were to be employed they must necessarily be Protestant agents. The plan was at once successful. One cent a week was the contribution which constituted membership. A Greek woman of the Orthodox church sent a lira ($4.40), and from other places came gifts in response to the letters sent out, telling of the society and its object.

"In the course of three years nearly $100 had been contributed and sent in small sums to various parts of the world for Bible work — to Japan, China, India, Africa, the Islands — and a number of hearty and soul-stirring answers had been received. Then came the years of trial, when the word 'society' was an abomination to the government and all solicitation of funds was constructive treason, and the work was allowed to languish. Lately it has been revived, not as an independent society, but as a committee of the Christian Endeavor Society here, under the same name as before, the 'Light to the Darkness' Committee. We have lately sent two liras each to missionary acquaintances in China, Japan, and India.

"During the past year a movement for a home missionary society has begun to take shape, which is still more encouraging to us. For this we have longed, and we believe that it is the beginning of an organization that will more and more take upon itself the gospel work in this land. Last spring, for the first time in six years, our preachers met for conference. It was a noteworthy gathering; hardly one present but had been there six years before, but there was manifest an advance in Christian manliness such as filled our hearts with courage. In former years the work of the conference had been largely taken up with a discussion of estimates, and listening to appeals for more money. But with the reduction of appropriations for native agency to one-third of what they used to be, there is left no room for any such discussion. Each one knows that to ask for another piaster of help for his congregation means cutting it off from some other congregation. If by chance any one ventured into the old line of expression he would be stopped by some one saying: 'What is the use of talking about that? There is no money.' Therefore the time was wholly taken up with the discussion of principles and methods of work.

"The keynote of the conference came to be, 'We must do something to carry on the work in our own region.' The result was the proposal, on the last day of the meeting, for the appointment of a home missionary committee. Two Armenian preachers and one Greek were appointed a committee to stir up the

congregations, to send out letters of information and so stimulate the monthly concert exercises, to recommend that the congregations send their contributions to this committee, and then, with the money thus collected, to undertake some work in the field. The plan was a crude one; the organization and powers of the committee had not been well defined. But it was a beginning. They have labored hard, the people are becoming interested, ten liras ($44.00) are now in hand, and they are ready to support a teacher in some village. We trust that this spring will see this plan put into better shape, and that the preachers and churches of the Cesarea field will cease to think solely each one for himself, but each one striving also for the good of all the others, and for the advance and firm establishment of Christ's work in this land."

Central Turkey Mission.

A REVIVAL.

MR. MERRILL, of Aintab, reports a genuine work of grace in Central Turkey College. About the middle of December a son of Rev. Mr. Papazian died, after a brief sickness, and the event made a deep impression upon the students. The boys interested in a religious movement met to the number of about twenty-five. Mr. Merrill says: —

"In three groups they have had small meetings for prayer and conference, and then have met Saturday mornings all together. Their thought, centered on pleasing Christ, turned first to Bible study and Christian living, and finally to personal work for individuals. During the Week of Prayer there was a meeting at the college each day, Dr. Fuller leading every day but Saturday, and one of the professors assisting each time by special remarks. No pressure was brought to bear in these meetings, but many of the boys made a first stand for Christ by leading in prayer. Friday, in an after-meeting of those ready to work among their fellows, thirty-six signified that they took each a definite individual to seek to bring to Christ. Saturday there were forty desiring to join the prayer groups. Yesterday, at the noon hour, four boys responded to the invitation to those desiring help in becoming Christians to come to the house and talk the matter over. Including these there were eight who desired to join the groups. There are other boys in the college who are really interested who have not spoken. For all these things we give the glory to the Lord, who has wrought by his Spirit. Since the beginning of the year the boys have been expectant. We have prayed that God might pour out his Spirit, and we realize how little has been due to our efforts. To see His working in boys' lives gives us great joy. Pray that we may be given grace and wisdom. At the same time there has been a movement among the young people of the second church. At the last meeting of the week forty rose for prayers. Most of the boarding students have attended these meetings, and it has been a help to them."

Mr. Merrill reports that of these who are awakened and converted many are Gregorians, and the differences between Gregorians and Protestants seem to be quite out of sight. The revival is spoken of as one of the greatest the college has ever witnessed.

NOTES FROM THE WIDE FIELD.

CHINA.

THE EMPRESS DOWAGER'S DECREE IN RELATION TO MISSIONARIES. — Reference has been made heretofore to the decree of the Empress Dowager, promulgated in October last, in reference to the treatment of foreigners, and especially of missionaries, within the empire. It is a matter of so much importance that we print here the translation of the decree as forwarded by United States Minister Conger from Peking. The decree shows clearly that the Empress is disposed, either from conviction or from policy, to give protection to Christian missionaries and their converts. This decree appeared in the *Peking Gazette* of October 6, 1898: —

"From the opening of ports to foreign trade to the present time, foreigners and Chinese have been as one family, with undivided interests, and since missionaries from foreign countries are living in the interior, we have decreed, not three or four times, but many times, that the local officials must protect them; that the gentry and people of all the provinces must sympathize with our desire for mutual benevolence; that they must treat them truthfully and honestly, without dislike or suspicion, with the hope of lasting peaceful relations.

"Recently there have been disturbances in the provinces which it has been impossible to avoid. There have been several cases of riot in Szechuan, which have not been settled. The stupid and ignorant people who circulate rumors and stir up strife, proceeding from light to grave differences, are most truly to be detested. On the other hand, the officials, who have not been able at convenient seasons to properly instruct the people and prevent disturbances, cannot be excused from censure. We now especially decree again that all high provincial officials, wherever there are churches, shall distinctly instruct the local officials to most respectfully obey our several decrees, to recognize and protect the foreign missionaries as they go to and fro, and to treat them with all courtesy.

"If lawsuits arise between Chinese and native Christians, they must be conducted with justice and speedily concluded. Moreover, they must command and instruct the gentry and people to fulfill their duties, that there may be no quarrels or disagreements. Wherever there are foreigners traveling from place to place, they must surely be protected and the extreme limit of our hospitality extended.

"After the issue of this decree, if there is any lack of preparation and disturbances should arise, the officials of that locality will be severely dealt with; whether they be viceroys or governors or others they shall be punished, and it will not avail to say we have not informed you."

AFRICA.

FROM TORO DOWN THE CONGO. — Our last number contained a report from the Kingdom of Toro on the shores of Lake Albert Edward, and now comes a remarkable account of the coming of a lay missionary, Mr. A. B. Lloyd, of the Church Missionary Society, to the west coast of Africa by way of the Dark Forest, the Aruwimi River, and the Congo Railroad to the mouth of the Congo. This journey occupied 57 days, 29 of which were spent in a journey on foot from Toro to Avakubi, on the Aruwimi River; 11 days were consumed in a canoe voyage from Avakubi to Basoko, the junction of the Aruwimi and the Congo; thence Mr. Lloyd passed by river steamer to Leopoldville on Stanley Pool, occupying thirteen days. From Stanley Pool there was a journey of two days by railway to Matadi and thence two days by steamer to Cabenda. Mr. Lloyd was accompanied by three Waganda boys and the necessary porters, and though utterly defenseless he found nothing to obstruct his way. Passing through the Dark Forest he met the pygmies, estimating from all he could learn that there are about 8,000 or 10,000 of them, but that they are rapidly

dying out. For many days, while passing through the thickest of the forest, he was aware that these dwarfs were about him, but he could get little or no communication with them. Later on he gained an interesting interview with their chief. Mr. Lloyd was impressed with the fact that there is a near completion of the chain of missions across Africa. The English Baptist Mission Board is moving eastward up the Lindi River, and the distance from their farthest post to Toro is not great.

FROM THE KING OF TORO. — In our last number the account was given of the visit of Bishop Tucker, of the Church Missionary Society, to the kingdom of Toro. A letter has been received from the king acknowledging the receipt of a specially bound Bible sent him as a gift by the British and Foreign Bible Society. Here is the translation of his letter: —

"To the Elders who Print: — I greet you very much. How do you do, my friends? I thank you for my letter and I thank you for my book. It was a very great gift indeed, and I was very delighted, and I also understood that you are my dear friends. Now I have finished my greetings. Let me explain to you the news of our place. All is well. The people increase very much in their love to God; but we have not yet received the book in our own tongue, but we beseech you to persevere in the translation of books into our language. Therefore I beseech you very much translate for us the books into our language, Lu-toro, and these days the teachers that are here at our place are trying to do the translations. The Christians that are in Toro are many. Well, my words stop here, and so good-by. God our Father keep you in your work. I am your friend,

DAUDI KASAGAMA, King of Toro.

MISCELLANY.

BIBLIOGRAPHICAL.

One Hundred Years: Being a Short History of the Church Missionary Society. London. Church Missionary Society.

This small volume of about two hundred pages has been prepared by the Editorial Secretary of the Church Missionary Society, Eugene Stock, as a popular history of the Society, which is now the largest missionary organization in the world, and in commemoration of the one hundred years of its labors. A more extended history, in two volumes, to be entitled the "History of the Church Missionary Society," is in preparation, and will be issued speedily, and the volume whose title we give above is mainly a condensation of the matter which is to appear in the larger work. The history of the Society is here traced by decades, and it is most inspiring to trace, as this volume does very rapidly, the progress of the Kingdom of God as connected with this organization. It started amid great difficulties, and within a church that at that time had little apprehension of its duties or its opportunities in connection with the evangelization of the world. Its founders were most godly men, and of the most evangelical type; and with its early history are connected the names of Thomas Scott, Charles Simeon, Richard Cecil, Venn, Wilberforce, Macauley, and others of similar character. It was two years before any missionaries were secured for the Society, and these two came from Germany; but Henry Martyn had offered himself for service in India, yet had accepted appointment as an army chaplain because of the obstacles which the East India Company had placed in the way of sending of missionaries into that land. Ten years after its organization the Society had sent only five missionaries, one of whom was dead and another had left the service. It is a significant fact that the first missionaries were sent to the west coast of Africa, and were *seven months* on their voyage o Sierra Leone. From this feeble be-

ginning the C.M.S. has grown till it may almost be said to compass the earth with its missions, having nearly eight hundred missionaries on its roll, men and women, with over six thousand native Christian helpers, and an income of over $1,100,000 a year. The story here told is fascinating, and it will lead many, we trust, to the reading of the ampler history which will surely present one of the most magnificent records of Christian work that the world has seen.

Missionary Expansion since the Reformation. By Rev. J. A. Graham, M.A. Fleming H. Revell Co. $1.25.

As the preface states, this volume is designed to give in short compass a general view of the history and present position of the missions of the Reformed churches. The author has succeeded admirably in producing a book that is both comprehensive and interesting. It gives a great mass of accurate data in connection with the beginnings of the foreign missionary movements of the present century. The data connected with the chapters upon The Hindus, Buddhist Lands, the Dark Continent, Islam, etc., are of value and cannot fail to be helpful to the general reader. The book has 145 illustrations, many of them small portraits of famous missionaries, scattered throughout the work. There are also eight finely engraved maps. We warmly commend the book as one calculated to inspire missionary sermons and to increase interest in the great foreign missionary cause.

NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

For the *Morning Star*, that she may be prospered in her annual voyage, being protected from harm and made helpful in every way to the missionary work among the islands where she sails.

For our missions in India, and especially at Bombay, now suffering from a renewal of the plague. (See page 136.)

ARRIVALS ABROAD.

December 19. At Niigata, Japan, Rev. Hilton Pedley and wife.

January 27. At Foochow, China, Rev. and Mrs. George W. Hinman, Misses Frances K. and Lucy P. Bement, M.D., and Miss Minnie M. Borts, to join the Foochow Mission.

January 31. At Smyrna, Turkey, Miss Clarissa D. Lawrence and Miss Cornelia S. Bartlett.

February 17. At Biarritz, France, Mrs. Alice Gordon Gulick.

DEPARTURES.

March 3. The *Morning Star* sailed from San Francisco for Micronesia, via Honolulu, having on board Miss Louise E. Wilson, returning to Kusaie, and Mrs. Emily B. Stimson, to join her husband on Ruk.

DEATH.

February 20. At Milford, Delaware, Rev. R. Henry Davis, for nine years a missionary of the American Board in Japan. Mr. Davis was born in Delaware, August 28, 1844; was graduated from Amherst College in 1868 and from Bangor Seminary in 1871. After serving in the ministry in Hiram, Me., and Granby, Mass., he went to Japan under the American Board in 1878, where he labored at Kobe and Niigata till 1887, when he returned to this country. After a pastorate of several years at North Conway, N. H., he removed to Olivet, Mich., for the sake of educating his children. While on a visit at his parental home in Delaware he was suddenly called from earth. On the day before his death he took part in church services both in the morning and in the evening, delivering during the evening a very tender address to young people upon the need of waiting upon God and seeking the presence of his Spirit. The next morning he went into the presence of his Lord. Mr. Davis was an able and conscientious missionary, greatly respected and beloved by his associates, who will hear of his death with deep regret. He leaves a widow and nine children.

DONATIONS RECEIVED IN FEBRUARY.

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Syracuse, A. M. Wardwell, for native teacher, Ceylon, 25, and to const. Allen Wardwell Hawkins, H. M., 100, 125 00
Tarrytown, Mrs. H. Lombard, of which 25 for Forward Movement, 100 00
Utica, Plymouth Cong. ch. 25 00
West Bloomfield, Thank-offering, 10 00—1,113 08

NEW JERSEY.

Bound Brook, Cong. ch. 85 04
Legacies — Morristown, Mrs. Margaret M. Stiles, by G. W. Jenkins, Ex'r, 112 75

197 79

PENNSYLVANIA.

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Scranton, Friend, 90 00—129 83

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Duncan Creek, Cong. ch. 63
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Springfield, German Cong. ch. 5 00 — 26 90

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Cincinnati, Welsh Cong. ch. 20 00
Cleveland, Pilgrim Cong. ch., toward support Rev. H. T. Pitkin, 166.67; Euclid-ave. Cong. ch., 140.80, 307 47
Columbus, Mayflower Cong. ch. 9 00
Cortland, Cong. ch. 7 40
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Toledo, Central Cong. ch., 30.40; Yale Miss. Band, 36, 66 40
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MICHIGAN.

Ann Arbor, 1st Cong. ch. 87 45
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Cheboygan, 1st Cong. ch. 10 50
Church, A. W. Douglass, 5 00
Detroit, 1st Cong. ch. 235 00
Northport, Wm. Gill, 17 50
Union City, Cong. ch., of which 2.50 from Woman's Soc. 25 01
Webster, Cong. ch. 1 75 — 388 41

WISCONSIN.

East Troy, Cong. ch., of which 1 from Y. La. Aid Soc. 6 17
Harris Ridge, Cong. ch 1 65
Kenosha, 1st Cong. ch. 181 85
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Wheaton, Cong. ch. 5 00
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Wyoming, Cong. ch. 20 — 248 16
Legacies.—Deduct Beloit, acknowledged twice (*Herald*, Jan. and Feb.), 500.

IOWA.

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Leavenworth, 1st Cong. ch. 55 00
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Cedar Mills, Lillie Siegenthaler, 75
Gaston, 1st Cong. ch. 5 10
Greenville, Cong. ch. 3 63
Sherwood, Cong. ch. 11 80 — 27 53

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Florence, Rev. and Mrs. C. H. Bissell, 10 00
Fruita, Cong. ch. 5 45 — 226 09

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Seattle, Taylor Cong. ch. 17 85

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Erwin, Cong. ch. 4 73
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CHINA. — Pao-ting-fu, Rev. H. T. Pitkin, 400 00
SWITZERLAND. — Zurich, Mary F. Leach, 30 00
TURKEY. — Salonica, The Brethren, 4 40 — 436 25

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For addition to building in Ruk, 415 90 — 12,497 20

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New Hampshire.—Boscawen, Y. P. S. C. E., 1.20; Goffstown, Y. P. S. C. E., 11.13; Nashua, Y. P. S. C. E. of Pilgrim Cong. ch., 5.25; Pembroke, Cong. Sab. sch., 11.65; Peterboro, Y. P. S. C. E., 8; Warner, Y. P. S. C. E., 5; —— Endeavorer, 5, 47 23

Vermont.—South Royalton, Y. P. S. C. E., 3; Westminster (West), Y. P. S. C. E., for China, 8; Weyhridge, Y. P. S. C. E., 6.22, 17 22

Massachusetts.—Ayer, Y. P. S. C. E. of 1st Cong. ch., .90; Bernardston, Y. P. S. C. E. of Goodale Memorial ch., 4; Beverly, Y. P. S. C. E. of 2d Cong. ch., 4; Boston, Pilgrim Cong. Sab. sch. (Dorchester), 13.70; Erving, Y. P. S. C. E., 3; Hardwick, Y. P. S. C. E., 7; Newbury, Y. P. S. C. E. of 1st Cong. ch., 1.51; Saxonville, Mission Band, 8; Stockbridge, Y. P. S. C. E., 8.84; Westford, Y. P. S. C. E., 5.53; Winchester, Cong. Sab. sch., C. E. Swett's Bible class, for Day schools in Foochow, 41.50, 97 98

Rhode Island.—Central Falls, Y. P. S. C. E. 25 00

Connecticut.—Cromwell, Y. P. S. C. E., for pupil in Turkey, 20; Hartford, Center Cong. Sab. sch., Home Dept., 30.09; Killingworth, Cong. Sab. sch., 2; New London Sab. sch. of 1st Church of Christ, for India, 41.51; Pomfret, Y. P. S. C. E., for Marathi, 8, 101 60

New York.—Brooklyn, C. E. League of Clinton-ave. Cong. ch., 65; do., Y. P. S. C. E. of Park Cong. ch., 17; New York, North Cong. Sab. sch., 25, 107 00

North Carolina.—Southern Pines, Y. P. S. C. E. 2 00

Arkansas.—Siloam Springs, Y. P. S. C. E. 1 00

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Illinois.—Chicago, Y. P. S. C. E. of Waveland-ave. Cong. ch., 5; do., Millard-ave. Cong. Sab. sch., 3.69; Oak Park, Y. P. S. C. E. of 1st Cong. ch., 10.39; Rockford, 2d Cong. Sab. sch., 25; Stark, Y. P. S. C. E., 15, 59 08

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Nebraska.—Friend, Cong. Sab. sch. 4 39

Colorado.—Denver, Harmon Cong. Sab. sch., Birthday Box, 2 08

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594 42

MICRONESIAN NAVY.

Maine.—Bangor, Central Cong. Sab. sch. 15 00

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Connecticut.—Enfield, Cong. Sab. sch., Pri. Dept., 5; Litchfield, Cong. Sab. sch., 10; New Haven, Welcome Hall Sab. sch. of church of the Redeemer, 26.47; New Milford, Y. P. S. C. E. of 1st Cong. ch., 10; North Greenwich, Cong. Sab. sch., 1; Saybrook, Cong. Sab. sch., 11, 63 47

New York.—Buffalo, 1st Cong. ch. (Y. P. Bible-class, 25; Y. P. S. C. E., 15; Sab. sch., Pri. class, 5; Jun. C. E. S., 5) for salary Miss Beulah Logan, 50 00

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Iowa.—Newell, Cong. Sab. sch. 2 40

Wisconsin.—Stoughton, Jun. C. E. S., 1.20; Tomahawk, Cong. Sab. sch., .60, 1 80

California.—Pasadena, Lake-ave. Cong. Sab. sch., 10; Pescadero, Cong. Sab. sch., 1; Petaluma, Cong. Sab. sch., .50; San Francisco, Mrs. F. J. French, for pupil in Gilbert Island Training School, 1.85; do., Wm. L. Irvine, 1, 14 35

308 02

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196 01

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13 00

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NEW JERSEY. — Glen Ridge Cong. ch., Mrs. S. F. Campbell, for Bible-reader, Madura, 12; Montclair, Y. P. S. C. E., for student, care Rev. C. Goodrich, 41; Newark, 1st Presb. ch., for Ruk primer, 133.95, 186 95

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IOWA. — Ames, Dr. Jas. Bradley, for work, care Rev. C. R. Hager, 25 00

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MISSION WORK FOR WOMEN.

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1,670 38

Donations received in February, 43,846 42
Legacies received in February (2858.59 — 500), 2,358 59

46,205 01

Total from September 1, 1898, to February 28, 1899: Donations, $222,726 10; Legacies, $29,089.15 = $251,815.25.

For Young People.

CHIEH-NI; MAIDEN, WIFE, AND MOTHER.

BY MRS. SARAH B. GOODRICH, TUNG-CHO, CHINA.

More than fifteen years ago, in a mission school in Peking, three girls began talking about their future. Married of course they must be, for though they had heard of Chinese girls who had never married, not one of them had ever seen such an anomaly. "Wouldn't it be nice," said one, "if we could be like Miss Chapin and Miss Haven, and never marry?" "It would never do in China," another replied, "for almost every one would be sure to think we were bad, and our trying to help others to be Christians would be in vain if people did not trust us. Until the Christian church is larger, and we can venture to brave public opinion, girls had better marry." "Well," said one, "I hope I can marry a Christian."

"So do I," chimed in another. "A Christian will be kind to his wife, and not beat her nor persecute her." "My mother," said Chieh-ni (Jennie), "is working at the English Legation for Dr. Williams's daughter, and every one knows about my being here at school. The other employees at the Legation are constantly trying to get her to give me away (betroth me) to some of the men there. Some of them are quite well off, and I know I should have everything nice, but I would rather beg for a living, and have a Christian for a husband than any of those men."

"I wish I could marry a preacher," said Sara. "So do I," said Ruth. "I think we should all like that," said Jennie. And then one of the girls proposed that they three should go into their room and shut the door and pray that God would provide Christian husbands for them all — and best of all, preachers, if it was his will. And God answered that prayer, and in due time he sent them Christian husbands, all preachers.

A little boy one day entered the day school in Peking. He was not over-quick, but very earnest. He heard about the boarding school at Tung-cho and began to long to go there, that he might get still more knowledge of Christ. Again and again he prayed that he might be sent to Tung-cho, and the prayer was answered. He went through the preparatory school and the theological seminary, having decided to devote himself to preaching the "good news" to his countrymen. After a while it seemed as if the time had come for getting him a wife, as he could not easily go out to preach among the heathen unless he had a home. One day the house-mother said to him, "Literary Forest" — for that was the English of his name — "would you like to be betrothed?" "Just as you think best," was the reply. Her Western blood tingled to punch the young man. But she knew the Chinese way was for others to arrange such matters and ask no questions of the parties concerned; but she knew the *Christian* way should be at least to get their approval. So she told him of Hannah, who was the first of all the girls to

unbind her feet at Tung-cho, and then of Jennie, Mrs. Li's daughter, in Peking, for whom Miss Chapin wants a Christian husband. Everyone says, however, Hannah is just the one for him. She closes by saying: "Now, go away and pray about it. God will surely tell you whom to choose. If these are not either of them his choice, he will tell us."

The next day the young man sauntered into the house-mother's room. "Have you decided?" she asked. "Yes; I want *her*"—so loth are the Chinese about mentioning a woman's name, for it seems to them indelicate. "I suppose you mean Hannah," she said. "No," was the answer, "the other one. Just as soon as you began telling me about the other one yesterday my

PREACHER KAO, CHIEH-NI, AND THEIR CHILDREN.

heart gave a great leap, and I knew at once that she was the one. I did pray about it. I've been praying about it ever since."

It wasn't very convenient to the house-mother for the decision to come this way, but the necessary go-between was chosen, and word was sent to Jennie's mother, who reluctantly gave up the tempting offers for the one whose only qualification was that he was a Jesus man, and was soon to be a preacher. Jennie was, of course, first asked. She was told that "Literary Forest" would be sent into the country, to some village away from other Christians, among the heathen to preach, and her position might often be one of hardship, and not a little persecution. Sweetly came the reply of the girl, whose teacher did not then know how this offer was in answer to daily prayer: "Yes; I am willing. It may sometimes be hard for the flesh, but it will surely be good for the spirit."

In due time the eight characters — two each for the year, the month, the day, and the hour of the birth — were exchanged. Soon the bracelets and hair ornaments were sent, and the betrothal was thus completed. Then the house-mother set to work making the bridal clothes — the green wadded trousers, the bright Turkey-red wadded upper garment, the nice, long blue overgarment, prettily trimmed with satin and flowered silk braids. The marriage took place in the autumn, just at the beginning of Literary Forest's last year in the seminary. Very early in the morning Jennie was escorted in the richly embroidered bridal chair of red, accompanied by the inevitable musicians, who by their lively strains announced to all the joyousness of the occasion. Two elderly women, with the relationships all complete, received her into the bridal chamber, arrayed her in her bridal robes, and pulled out all the hair necessary to give it a square appearance, and thus prove her married. When completed the young man came in and lifted the heavy red veil and saw his Jennie for the first time. Together they went to a large room, escorted by groomsmen and bridesmaids, all of whom were married, and there the wedding ceremony was performed, and henceforth, for better or for worse, they were man and wife. . . . .

Nearly fourteen years have elapsed since that autumn morning. The scene has changed. It is summer. At the "Western Hills," not far from Peking, our Jennie lies dying. For seven months she has been very ill. She had come in from their home, forty miles away, to the hills, hoping against hope to get rid of the malarial poison which had used up all her vitality. The house-mother, when beside her one evening, said: "It seems, Jennie, as if the Master would soon come for you now." "Yes," she said, "I've never been sick before but God has given me a hope that I was to recover, but this time I have no hope. But God has given me peace instead." "Have you any wish about your children that you would like to speak of before you go?" A tear crept from out her eye and rolled down the pale cheek — for God had given her three beautiful children: Phœbe, whose house name was Little Happiness; Paul, called Great Grace; and the little three-year-old Dorcas, whose baby name was Precious Pearl. She answered, "I can only say I trust them to God. He has led me to feel that the same God who has moved hearts to do for me so lovingly all these years, will surely move hearts to do for my children."

Jennie, in one of her sweetest confidences, had told me how beautiful her husband had been to her, how kind all these years. "And now that I am so sick," she said, "not once has he ever murmured, but nursed me, oh! so gently." And who, watching this husband day after day, Chinaman though he was, could have imagined greater love, greater tenderness? How tenderly he watched for any sign of discomfort, so that he might be quick to relieve it! What was it not worth to see what Christ's love in the heart could do. He not only loved, but dared to show his love, which, to one unacquainted with our Bible and its teachings, would have seemed unmanly. Once when a dear missionary who was much by that bedside said to him, "You must be weary," he replied, "Oh, no! It's love's work, and that doesn't tire."

Two days before the end came, relieved somewhat from pain, Jennie was

able to have a long talk with her husband. They prayed, and thanked God for their happy life together since they had learned that the secret of happiness was self-sacrificing love on the part of both. When we heard of this conversation, a remark of our Chinese teacher came to us: "Of all the married people in our church who live up to the duties of man and wife, these two stand first."

Jennie told her husband how at first she had prayed that God would restore her to health, not only for his sake and the children's, but that she might go back to their home in the "Level Valley" to labor for the women there a few years more. But he had said to her that such was not his will. They prayed for each child, especially renewing their desire before God that "Great Grace," their only son, might be a minister. And had they not chosen

VIEW FROM MISSION SANITARIUM, WESTERN HILLS.

Paul as his baptismal name, hoping that something of Paul's consecration and devotion might be his? The children came. To Little Happiness she gave her Testament, to Paul her Bible, and to Precious Pearl a treasure dear to her. The three children kneeled on the k'ang near her, and with their father sang in Chinese, "In the sweet by and by we shall meet on that beautiful shore." Heaven seemed so near — and yet we wept. But Precious Pearl looked up with a smile and said: "Mamma is going to God! Mamma is going to God!"

Several times during the last few days Jennie had been urged to put on her burial clothes, for the Chinese desire is always to be well clothed for the great event of death. Many who in their lives have never had on a garment of silk are arrayed in very fine and even very gay clothing before death. Jennie always answered: "No. God hasn't told me yet. Jesus has let me see him once, but not his face. He took my hand when I was suffering, and I felt so strong at once. I think he will let me see his face and tell me when it is time to go." We told her she would see him on the other shore. "Yes;

I know that, but something tells me he is going to show his face to me before I go, and when I see it I will be dressed."

At last, Friday night, everything was ready. Jennie suddenly opened her eyes, and said, with a strong voice: "Jesus has come. He is here. I must be dressed. Don't hurry; there is time. I want to wear no silk, but the clothes I love the best." They were garments which she had had for several years, but had hardly ever worn. She had brought them to the Hills, thinking the message, "Come to me," might be sent while she was here. When her husband was lifting her that her hair might be dressed, she put both hands about his neck. Suddenly she looked into his eyes and said: "Don't be broken-hearted, will you?" And he promised her he wouldn't. She would have no jewelry worn, but suddenly she asked Little Happiness if she had a

MARGARET GUEST-HOUSE, WHERE JENNIE DIED.

The gift of Mrs. Margaret Guild and Mrs. J. G. Tewksbury.

flower she would give her. Her husband said, "You've never cared to wear flowers all these years." "Now I'm going to my Lord I want one," she replied. She had always dressed simply and neatly. The same habit seemed strong in death. Every button must be neatly buttoned, but no waste, no extravagance. She put one hand in her missionary mother's and one in her children's, who knelt beside her. But no! her husband must be near. "I want my husband's hand," she said lovingly, as she motioned him to come nearer. "Jesus is here in wondrous robes of white, with a golden girdle, and many angels, and each one's angel is here too." Most of the very near friends on the hilltop were gathered about her. Her children were now standing at her side. She said to them: "Stand reverently. Jesus is here. I cannot describe his face; earthly words fail me. He will forgive my sins. He has forgiven my sins." Little by little her life ebbed away, and death was swallowed up in victory. "O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ."

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